6: Sahagún M-S (1529-1590) 1954 NU7 Aztec NU7

443
443
656
262

eloteszcalli, ioan in jxquich qualoni, tlaxcalli, tamalli, necutamalli, necuxlaxcalli, vei tlaxcalli, tlaxcalmjmjlli.

443
463
656

No ioan vncatca, in tlaiacanque in jpan manca acaquauitl, acaiiotl, iietlalli, vel ococtoio, ioan xochiocotzotl, ioan iiecaxitl, ioan apantlecaxitl, ioã tlequantli, ioan apantli, ioan zoctli, ioan atlalilcomjtl, ioan xaiocomjtl, ioan comalli, ioan molcaxitl, ioan in çoquijcocomatl, ioã in jxquich tlamantli çoquitlatquitl.

[276]
[415]

Auh in ichoantin tianquizpan tlaiacanque, intlacamo quimocuitlauja, intequjuh, totoco, ioan cacaltilo in intequjuh. Auh intla aca tlachtectli quinamaca, aço tlaçotilmatli, anoço chalchiujtl, intla oxximachilíloc, intlacamo quinextiz in aquin qujcobujli, in tlein tlachtectli, qujzacutiuh, mjquja, iuhquj tlatzontequiliaia, in tlatoque, tecutlatoque, ic mjmacaçia in tlein tlachtectli, aiac vel qujcoaia,

[685]

in jntequjuh catca tianquizpan tlaca qujchioaia iiauhcacatl, in tlazcaltotopochtli, ioan pinolli, ioan texoxtzalli, ioan nextamalhoxtzalli, inic ipan tequitia tianquizitli, ioan tianquizpan tlaiacanque, in tlaixquetzalli oquichti, ioan çioa in tequitlatoque catca.

443
722
651
705

31. Sahagún, op. cit., p. 235, describes sympathetic magic in "Lujar y vomar de los pajados"; on p. 238, tabacco, it is given to Mamalhuaztli-Huichol I.

[p. 70 is blank]

-69-

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

Piaztla gave salt and wax annually, and aided the Imperial troops passing through the town by supplying them with war clubs, shields, arrows, and food.[a]

Tecomaixtlahuacan was under the rein lightly. It had its own lord and none other, we are told in the sixteenth-century relación, but it chose none the less to send Moctezuma gifts now and again, and tribute is the criterion of the present map.[b]

Ycpatepec acquired certain articles by trade with peoples thirty leagues away and then delivered them to the Mexican tax collectors in Teutla (or Tentla). These articles were green feathers, gold, and chalchiuites.[c]

Yxicayan gave a combination of dwarf peppers and mantles "and nothing else."[d]

33. Tlapan

SOURCES OF THE MAP

The province of Tlapan contained fourteen towns, according to the glyphs of the *Matricula* (p. 17) and the *Mendocino* (fol. 39'). In the *Matricula* only "Tlauhpā" is identified in a later hand; in the *Mendocino*, all towns are. Tlapan Province lay in the eastern extreme of modern Guerrero. Of its fourteen towns, seven have been located on the modern map. The following correspondence between ancient and modern place names has been established, the "Millionth Map" of the American Geographical Society, sheet "Ciudad de México," having served as base.

[a] *PNE*, 5: 78: Piaztla was " ... sujeto al Real Imperio de Mexico y ... en su sujecion llebauan cada año cantidad de sal y sera, de que daban a los Exercitos de Mexico espadas de pedernal, rodelas y flechas y comida quando pasaban por su pueblo a la conquista de lexos [*sic*] provincias, y no le davan en señal de sujecion otro tributo alguno."

[b] *RMEH*, T. 2, Appendix, p. 137: "algunas vezes contribuyan con algunos presentes de piedras etc. desque llaman chalchihuites á montecuma." The codex of this town (published by Schmieder) claims that the people of the town "nunca ... tributaron ni contribuyeron en cosa alguna para los dichos tributos de Mexico, y de todos eran libres y exentos" (Schmieder, *The Settlements of the Tzapotec and Mije Indians* [1930], p. 79).

[c] *PNE*, 4: 161: "solian ser en tiempo de su xentilidad suzetos a Munteçuma ... le davan de tributo cada tantos meses plumas verdes y oro en polvo y algunas piedras verdes de poco momento: estas cosas iban a rrescatar a otras partes fuera deste dicho pueblo, mas de treynta leguas, lo qual entregaban a los capitanes de Munteçuma que tenia puestos para el dicho efeto en Teutla" (or Teutla).

[d] *RMEH*, T. 2, Appendix, p. 152: "acudian con el tributo á monteçuma al cual acudian con mantas y agi y no con otra cosa."

14:Bandelier E-4 (no date)1880 NU7 Aztec NU7

When fifteen years old, the youth was placed in charge of cer- 871
tain chiefs[19] (the "telpuchtlato" or "achcacautin") who kept them 702
under their oversight until they married. They were educated in communities "for the service of the tribe and for warlike purposes;"[20] were allowed, even at the age of fifteen, to go to war either armed or as carriers only,[21] and had their respective "school houses" ("telpuchcalco," houses of the youth); one in each of the four quarters of Mexico which formed the basis of the tribe's military organization, as we shall hereafter see. At these houses they were gradually trained to the handling of weapons.[22]

There were no regular times set for military practice. But 796
every twenty days, at least, there occurred a religious festival, at 702
which the warriors appeared in full costume, and, their chiefs included, they "skirmished," showing and practicing their skill in handling arms.[23] The youth were not only invited to such occa-

[19] Idem: "A quinze ans, le père présente deux fils à deux différents maitres du temple et du *collège militaire*, ..." The boy (Mexican "piltontli") then became a [561]
youth ("telpuchtli"—Alonzo de Molina. "Vocabulario en lengua Mexicana y castellana." Mexico, 1571. Parte IIa, p. 97).

[20] Bernardino de Sahagun ("Historia universal de las cosas de Nueva España." in vol. VII, of Lord Kingsborough, lib. III. Appendix, cap. IV, p. 118. "Y así ofrecian "la criatura, á la casa de telpuchcalli; era su intencion que allí se criase con los otros "mancebos para servicio del pueblo y cosas de guerra." Also cap. V, 119). Mendieta (Lib. II, cap. XXIV, p. 124. "Los otros se criaban como en capitanias, porque en cada "barrio habia un capitan de ellos, llamado telpuchtlato, que quiere decir "guarda ó "capitan de los mancebos. . . . . Tambien tenian por sí su comunidad, sus casas "y tierras, etc., etc.") Telpuchtlato signifies "Speaker to the youth" (from "Telpuchtli," youth, and "tlatoani," speaker. Molina, II, p. 141). Clavigero (Lib. VII, cap. III). Acosta (Lib. VII, cap. XXVII, p. 444. Para este efecto avia en los templos casa "particular de niños, como escuela, o pupilaje distincto del de los moços y moças del "templo"). Tezozomoc (Cap. LXXI, p. 121 and LXXVIII, p. 134). "Telpuchcalli" is derived from "telpuchtli," youth, and "calli," house. The "achcauhtli," to which we shall refer hereafter, are variously designated, even as priests (by Mendieta), as "cap-"tains of the guard" (by Torquemada), as "an officer, to whom they (the youth) were entrusted" (by Clavigero).

[21] Mendieta (Lib. II, cap. XXIV, p. 124). "Some of these youth, the strongest ones, "went to war, and the others, also, went to see how the force practiced at arms." Te- [705]
zozomoc (Cap. LXXI, p. 121) "and all the youth examined, such as had not gone, went "along, carrying arms and supplies, and to become encouraged by the feats they might "witness."

[22] Mexico divided into four "calpulli" ("barrios"), each of which had its "telpuch- [642]
calli,"—"where the achcacauhtin showed and taught them the use of arms and how "to combat valorously." (Tezozomoc, cap. LXXI and LXXVIII, p. 134.)

[23] For the long list of religious festivals of the Mexicans, ordinary as well as extraordinary, we beg to refer to almost any one of the authors of the 16th, 17th, and 18th centuries, on Mexico. As to the military displays and exercises during the feast, I refer particularly to Antonio de Herrera ("Historia general de los Hechos de los Castel-"lanos en las Islas y la Tierra Firme del Mar Oceano." Edition of 1730. Decada II. lib. VII, cap. XI, p. 167). "Nobody was allowed to carry arms about the city, but only "to war, to the chase, or when on guard to the King. On days of festivities, and at